

CHAP, xii *INFLUENCE OF MOTHER-KIN ON RELIGION* 205

about a score of clans and forming with its lands a independent state.<sup>1</sup> Every such village-state has its deity or deities, generally a god and a goddess. But political deities of the villages are said to be directly derived from the domestic deities of the families or clans/ which it seems to follow that among these people gods are historically later than goddesses and have been developed out of them.<sup>3</sup> The late origin of the gods as compared with the goddesses is further indicated by the nature of their names.<sup>4</sup>

This preference for goddesses over gods in the clans of This pre-the Pelew Islanders has been explained, no doubt rightly, "Goddesses" by the high importance of women in the social system of is to be the people.<sup>5</sup> For the existence of the clan depends entirely by ^ he " ^ on the life of the women, not at all upon the life of the men. importance

Tr i . . . , . . . r of women it the women survive, it is no matter though every man ox ^ m t jic the clan should perish ; for the women will, as usual, marry social men of another clan, and their offspring will inherit their the Pelew mother's clan, thereby prolonging its existence. Whereas Islanders if the women of the clan all die out, the clan necessarily becomes extinct, even though every man of it should survive ; for the men must, as usual, marry women of another clan, and their offspring will inherit their mothers<sup>3</sup> clan, not the clan of their fathers, which accordingly, with the death of the fathers, is wiped out from the community. Hence in these islands women bear the titles of *Adhaldl a pehiy* ' Mothers of the Land/' and *Adhaldl a blay*, " Mothers of

the Clan," and they are said to enjoy complete equality with the men in every respect.<sup>0</sup> Indeed, in one passage our principal authority speaks of "the predominance of feminine influence in the social condition of the people/<sup>1</sup> and asserts without qualification that the women are politically and

<sup>1</sup> J. Kubary, *Die sodalen Einrich-* preceding note it appears that this was *twigm der Pelauer*, pp. 33 *sq.*<sup>9</sup> 63; Kubary's opinion, though he has not *itf.* "Die Religion der Pelauer," in A. Baslian's *Alkrlci am Volks-und Men-* stated it explicitly. <sup>4</sup> J. Kubary, "Die Religion der *schenk-itnde*, i. 16. *Pelauer.*" in A. Bastian's *Alter lei aus* - J. Kubary, "Die Religion der *Volks- widMenschenkundc* ^ i. 28 *sg.* *Pelauer*," in A. Bastian's *AUerlei aus* <sup>6</sup> J. Kubary, *Die sodalen Einrich-* *Volks- itnd Menschcnkunde* ^ i. 15-17? *tungen der Pelauer*•, p. 38. See also 22, 25-27. above, p. 204, note <sup>4</sup>. <sup>3</sup> From the passages cited in the <sup>5</sup> J. Kubary, *Lc.*